

COMMON GROUND



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COVER PHOTOGRAPH

Church of the Holy Sepulchre in Jerusalem

Photo: McLeish

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"Common Ground" asked for the critical situation in E. Europe to be clarified in this important article.

CHRISTIANS IN EASTERN EUROPE

John Murray



In the countries of Eastern Europe which to-day are controlled directly or indirectly by Soviet Russia, there are well nigh one hundred million Christians. The larger proportion of these is Roman Catholic, including most of the Poles and Lithuanians, two thirds of the people of Hungary, practically all the Croats, Slovenes and Slovaks, with a large number of the Czechs. The majority of the Serbs, Bulgars and Roumanians—in the last-named instance despite their Latin language and associations—are members of the Orthodox churches. And there are substantial Protestant minorities,

both Calvinist and Lutheran, notably in Hungary and Transylvania.

We have to face facts. These Christians to-day are *all* in danger of serious religious persecution. Many have been or are being actively persecuted. It is most important that Christians in Britain—and others too who are working with them to further the cause of tolerance and liberty—should be keenly aware of these conditions.

Logically it is what one must expect. The government of a totalitarian country—and all these countries are now under governments which aspire at least to be totalitarian—cannot, in the long run, tolerate any authority outside its own. Nor can a Marxist government, in the long

run, tolerate spiritual ideas or loyalties. It may do so for the time being and for tactical reasons, but in the long run, and if it be true to its principles and its ideology, it will not do so.

This conclusion in logic is being amply and very sadly borne out by what has happened in Eastern Europe during the past two years. Countries like Hungary which started with relatively free elections in 1946 when those elections returned an overwhelmingly non-Communist government, have been gradually brought under Communist domination. Other countries such as Yugoslavia that as far back as 1945 were already Communist-controlled, continue under that domination.

Bearing in mind this distinction, religious persecution was first evidenced in Yugoslavia. It was accompanied by the murder of priests openly or through judicial processes, the seizure of Church property and schools, the introduction of a materialistic system of education. In Yugoslavia it culminated in the trial and imprisonment of the Roman Catholic Archbishop of Belgrade, Mgr. Stepinac.

What Happened in Hungary

The process in Hungary was more gradual. Prior to 1945 there were in Hungary flourishing Catholic unions for peasants and workers, as well as Christian unions in which Catholics and Protestants were members side by side. These unions looked after the interests and welfare of their members; they conducted evening classes, had social and dramatic societies and the like. During the war they were strongly opposed to the Nazis. All these unions, with their societies, were dissolved in 1945 by a Communist Minister of the Interior.

Prior to 1945 Hungary knew a large variety of Catholic clubs and organisations for youth, with hundreds of thousands of members. In June, 1946, these were all dissolved, their assets and property confiscated, and the occasion taken to "liquidate" a number of prominent members.

The Catholic Press was seriously interfered with; its twenty or more papers—weeklies and dailies—reduced to two a week; and these were liable to confiscation.

In the summer of 1948 a measure was passed through a packed Hungarian Parliament, which handed over to the government all the Catholic schools in Hungary. This meant a total of 3,164 schools of every category: 4,500 Catholic teachers refused to teach in the new Communist-controlled schools and were deprived of their livelihood. In their place, Marxist teachers have been recruited and new training colleges have been established to provide a regular supply of this type of anti-religious teacher for the children of a religious people.

Finally came the personal attack upon Cardinal Mindszenty. It was preceded by a campaign of abuse and vilification. Petitions were organised against him, and great pressure brought to bear upon the simple people to make them sign these petitions. How grave was this pressure the Cardinal himself understood when, in a letter, he forgave and excused layfolk compelled to condone this government action against him. The "evidence" was published officially beforehand as a series of "facts" already established and justifying the government in its action, though it is known that even the Hungarian government took this action hesitantly and only after direct instructions from Moscow. The Cardinal's "guilt" was publicly announced before the trial began.

The Method of Persecution Used Today

I have gone into this detail for several reasons, chief of which is our need to see the method in this new religious persecution.

It starts with the pretence that there is no such persecution. Christians are perfectly free to practice their religion in the countries dominated by Soviet Russia. That is the Communist profession. It may be true that Catholics in Hungary can still attend Church functions, that Mass is said and the sacraments administered; indeed, the Churches are packed with men and women praying fervently for their Cardinal and their country. It is far less true of Yugoslavia where, through persecution following after war, the number of the Catholic clergy has been radically lessened. But the Hungarian Catholic societies have been abolished; the means of expression of Hungarian Catholics have been severely curtailed while their enemies have an unlimited liberty of attack; their schools have been taken from them; they have no guarantee that their children will receive the kind of education the parents require for them, in fact now they have every certainty that they will not. There are many Protestants in Britain who do not understand how *corporate* is the conception of Christianity which Roman Catholics have, and how their faith and principles are meant to influence their lives. An attack on the *corporate character* of the Church is intended to be an attack on the Church herself. The attempt to drive the Church out of the national life of Hungary in which she has always played an educative role, and to nullify her influence upon a fundamentally religious people, is certainly a direct attack upon religion.

In this attack the pretence is sustained that it is not an attack on religion. Here the Communist tactics are the exact replica of those practised by the Nazis. They too attacked and persecuted Christians, both Catholics and Protestants; but they did this on political or social grounds. The Communist policy is identical. Cardinal Mindszenty like Archbishop Stepinac, was accused of all kinds of offences which did

not sound in the least "religious." Out of that strange armoury of political mumbo-jumbo come charges of being a reactionary, a Fascist, of currency transactions, of espionage on behalf of foreign governments, and the rest. The aim is twofold: firstly, to confuse the people's mind till they literally do not quite know "where they are," and in the second, to discredit rather than appear to persecute. The policy is cunning enough; that we should expect, well aware of the source from which it proceeds. It is the new technique of oblique persecution, put into effect by both the totalitarian systems of this unfortunate century, by Nazism and Communism.

Christianity is the Target

This Communist movement against Catholics in Eastern Europe makes it even more evident how Christian ideas and principles are incompatible with the ideas of Communism, and equally evident that the Communists understand this thoroughly. The "great Divide" to-day is between those who accept God and spiritual ideas and ideals and a purpose in human living which can be fulfilled only in a life to come, and those who reject God and the spiritual realm and have their blind faith in the merely material. It would be a great mistake to imagine that the issue in Eastern Europe is one which concerns only Communism and Catholicism. The Roman Catholics are the chief target but every Christian of whatsoever kind is ultimately a target. To quote but two instances, the Lutheran Bishop of Budapest has been arraigned and imprisoned on "charges" similar to those brought against Cardinal Mindszenty, and as I write these lines, eighteen Protestant ministers have been arrested in Bulgaria and accusations levelled against them of precisely the same character. Of the position of the Orthodox churches in these countries there is no time to speak. They have their problems too, which in turn are complicated by the post-war relationship between the Kremlin and the Moscow Patriarchate. Yet it was significant to read a few days ago that Orthodox priests had crossed from Roumania into Austria, and declared that they were leaving their country because of the Soviet attempt to fuse the Orthodox Roumanian Church with the Orthodox Church of Russia.

These days we need to keep our eyes open and our minds attentive to what is happening in these Eastern European countries. What happened yesterday in Yugoslavia is happening to-day in Hungary; it may happen to-morrow in Poland as it seems on the point even to-day of developing in Czechoslovakia. Our claims to work towards greater toleration and understanding would be a mockery indeed if we failed to realise the gravity of the religious situation in Eastern Europe.

This year, the dates of Passover and Easter coincide.

PASSOVER

Cecil Roth

In Judaism, the historic religion par excellence, the great historical celebration is the Passover. A great deal has been written about this domestic celebration, the *Seder* (i.e., "Order" of Service for Passover Eve with its own liturgy, the *Haggadah*, i.e., "Telling": "And thou shalt tell thy son in that day.") It is one of the best loved books in Jewish life. It is extant in magnificent medieval illuminated manuscripts, in modern editions published at astronomical prices, in miserable prints given away with groceries at Passover time. But it is the content which is the more remarkable. It embodies what is perhaps the oldest liturgical service still practised among mankind. There can be very little doubt that Jesus in his youth was familiar with a Passover ritual almost identical with that followed to-day: the key to the proceedings being the "Four Questions" asked by the youngest child present, curious to know "why this night is different from all other nights" and the reason for the various customs and preparations; the eating of the unleavened bread and of the bitter herb, the reclining on cushions in the manner of free men in ancient tradition, and so on. This is in accordance with the Biblical "And it shall come to pass, when your children shall say unto you, what mean you by this service?" and it is in response to it that the father embarks upon the historical recital, embroidered with legend, hymn, exegesis and moral instruction, which (punctuated by quaint ceremonies) constitutes the essential part of the *Haggadah*. In the modern usage at least, the celebration remains one above all for the children, from the culinary curiosities with which it starts down to the rollicking songs with which it ends, including a religious "madrigal of numbers" and a quasi-theological "House that Jack Built."

Jewish Suffering at Passover Time

For the historical student, Passover has more recent and more sombre memories as well. For it coincided nearly enough, and sometimes exactly, with the Christian season of the Passion, when the mind of an ignorant peasantry or mob was so often worked up to a high state of excitement, and they became determined to avenge the Crucifixion on those whom they conceived to be responsible for it. Partly by reason of this, they began to suspect the innocent, curious Jewish Passover rites of a sinister significance: that blood was used in the manufacture of the unleavened bread, and that a Christian child was crucified at this season in mockery of Jesus. And so the Passover was the time which throughout the Middle Ages, and even later, was associated with Jewish suffering: with waves of massacre, such as that which took place in England in 1190, or with accusations of Ritual Murder, from that associated with



Eighteenth century Portuguese Jews celebrating the Passover. (Illustration in "Ceremonies and Religious Customs", Bernard Picart, 1733)

the name of William of Norwich in 1147 to that which gave rise to the Kishnev pogrom of 1903, and many even of a later date. And even when popular violence was kept within bounds, there were abuses which received legal or semi-legal licence and were widespread throughout Europe, such as the buffeting of the Jewish representatives as a reprisal for what had taken place at this season in Jerusalem, or the stoning of the houses of the Jewish quarter.

Up to the last generation, it was customary in Barcelona and elsewhere that, at Easter-tide, the children went round and threw stones and sticks at the houses in the former *Juderia*. The Jews had been driven out five centuries before!

The characteristic feature of Passover, in the eyes of the outside world at least, is the rigorous banishment of leaven and everything associated with it from the home and its replacement during these days by unleavened bread, *Matzah*, and leavenless food. This is, of course,

based on the Biblical precept—"Ye shall put away leaven out of your houses" carried into effect with meticulous zeal. The mechanics of observance may tend to obscure its religious significance, but the medieval moralists imbued this observance with fine spiritual significance. Leaven symbolises the evil impulse in man: and, just as he searches out every particle of leaven from his house, so he should efface every particle of evil from his mind, and dedicate himself wholeheartedly to the service of his Creator, Who brought his people from Egypt to act as his "kingdom of priests" and sanctify His name among mankind.

What does Easter mean to the Christian?

EASTER

A. W. Eaton

Christianity, like Judaism, is well and truly grounded in history. Its major religious festivals are all associated with definite historical events in the life of Jesus Christ who, as the oldest of the Church's creeds affirms was "born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried . . . and on the third day, rose again from the dead."

Easter is the celebration of the resurrection, and is acclaimed by Christians the world over as the queen of all the festivals of the Church. Apart from the truth of the events on which Easter focuses attention, Christianity itself has little or no meaning. That, at least, was the judgment of one of its earliest apologists who wrote that "if Christ be not raised from the dead, then is our preaching vain and your faith also is vain."

A Historical Religion

It is hardly surprising that the historicity of so remarkable an event should have been called in question. The documentary evidence for it is entirely confined to the New Testament, and has been submitted to microscopic examination both by critics and supporters of the Christian faith. Both have seized on the existence of certain apparent discrepancies in the narratives from which they have drawn completely opposite conclusions. The critics advance these differences as proof that the records are not true. The faithful, on the other hand, argue that if the writers of the New Testament had really been attempting to put over

something false, they would have been much more careful to tidy up the "loose-ends" of their story.

But the Christian who believes that a sufficiently good case can be made out for the reliability of the documentary evidence of the resurrection has rarely allowed his acceptance of the truth of the story to rest on that alone. Other, and to him no less important, considerations are the existence and history of the Church itself, and the validity of his own spiritual experience. For Christianity is more than a historical religion. It is also a sacramental one.

A Sacramental Religion

In almost every section of the Church the central feature of the Christian observance of Easter is the celebration of the Holy Communion. This observance, instituted by Jesus himself on the night before his trial and crucifixion, had its origin in the Jewish domestic custom of blessing and sharing bread and wine at the beginning of the Sabbath or of a festival, in acknowledgment of the goodness of God, the giver of life and of the means of sustaining life. In the hands of Jesus on that night the bread and the wine became the symbols of his body about to be broken, and his blood about to be shed, for the redemption of the human spirit.

The full meaning of that sacrament has been for centuries and remains to this day, a mystery. Different groups of Christians, who are able to agree on almost every other aspect of their faith, are still divided in their interpretation of the Holy Communion. Nevertheless, the celebration of the Holy Communion remains the central feature of the Easter festival, with its triumphant affirmation of the ultimate victory of light over darkness, of good over evil, of life over death.

The Date of Easter

Another subsidiary, though interesting aspect of the Easter festival is the date on which it falls. Not only does this vary from year to year. It differs also as between the Eastern Orthodox and the Western Churches. The reasons for these variations seem to many Christians to be of academic rather than practical interest and there is a considerable body of opinion in favour of a fixed date for Easter.

Without entering into any detailed discussion of this now centuries old controversy, it is interesting in this context to notice that the changing date is one of the traditional reminders of the historic origin of the festival, for Easter was determined originally by the date of the Jewish

Passover which, in the Jewish calendar, begins on the 15th day of the month Nisan. But since the Jewish calendar, unlike the Roman, is based upon the lunar month, the actual day varies from year to year.

But whatever its date, Easter remains for the Christian Church the crowning glory of its devotional life. In some sections of the Church participation in the Easter Communion is an obligation on every member. In all the Churches hymns are sung which give triumphant expression to the heart of the Easter message. The following typical lines are quoted from a 12th century hymn (*Finita jam sunt praelia*), still loved and sung in the Anglican, Roman and Free Churches of our own country:

The strife is o'er, the battle done;
Now is the Victor's triumph won:
Now be the song of praise begun:
Allelulia.

John Foster recently broadcast on "Christians and Jews" in the Scottish programme.

SCOTLAND REPORTS

John Foster

This is the story of something quite special that is being done in Scotland. There are some 20,000 Jews in Scotland—about 16,000 of them in Glasgow. But this story begins with a Glasgow minister of the Church of Scotland. He was interested in Jews, and it was a scholarly interest, backed by experience of Jewish life in countries where Jews are in greater numbers than here. As an ordinary parish minister he began trying to get Christians and Jews to meet, to mix, to understand and appreciate each other, overcome the sort of suspicion that makes it possible to tie up a whole community in one bundle and ask: "Do you dislike the Jews?" He began the work and it grew. Then he found someone ready to make it a full-time job, make himself a specialist in it, and the Church of Scotland said "Go ahead. We'll set you apart for this work of go-between." What they call him officially is *Agent for Jewish-Christian Relations*. He works from an office in Glasgow. What does he do?

The Movement Spreads All Over Scotland

That is what I asked him when I called. "Well," he said, "I have a pretty full life. My main job isn't mine alone. It's a joint effort from

the Jewish as well as from the Christian side. The Glasgow Jewish community appoints a liaison officer, the minister of one of the Glasgow synagogues, and he has proved a fine colleague. In what he and I do together we are backed by a Joint Committee of both Christians and Jews. For the last few years we have organised regular gatherings in a city tea-room. Responsible leaders in the movement will of course attend every time, but apart from these we try to invite as many new people as we can, so as to spread the spirit of the thing—about 100 Jews and 100 Christians each time. We all get mixed up in groups over tea, and then someone is put up to speak, sometimes a Jew, sometimes a Christian.” “You’ll have to be pretty careful,” I began to suggest, “what subjects you let them loose on.” But he stopped me. “On the contrary, we have taken subjects that might be expected to divide—the situation in Palestine, for example. One day it was *Worship*—Jew and Christian have got to divide there. And we have found that we could speak out quite frankly and have friendly discussion afterwards. It isn’t,” he added, “so much *agreeing*, as beginning to respect each other’s opinions.”

“You talked about spreading the idea,” I said. “Have you any evidence that it has spread?” “We started this sort of thing in Glasgow in ’45,” he said. “It grew in ’46. They caught the idea in Ayr and started a Friendship movement in January, 1947—there are about 150 Jews in Ayr. Then it spread to Dundee—a small community there, not quite a hundred. Now in Edinburgh, where there are 1,500 Jews, there has been a move to start a similar organisation.” “That will pretty well cover Scotland,” I suggested, “as far as Jewish communities are concerned.” “Yes,” he said, “but that isn’t the only kind of spread.” Then he went on to tell me that from these central gatherings smaller local things began to happen quite spontaneously. People who met—Jews and Christians—asked each other to tea not at a restaurant but at home—which is far better. Leaders of a Church Youth Fellowship, in fixing up their programme, began to get ideas like this—“Oh, there was a Jewish friend I met. I wonder if we might invite him to give a talk on” Well, what subjects there are that Christian youth would be interested in! One Glasgow synagogue was inspired to organise a Jewish-Christian Brains Trust, and between 300 and 400 people, Christians as well as Jews, attended for a feast of joint wisdom! Like these Church Youth Fellowships asking a Jew, so Jewish organisations ask a Christian speaker. The Agent tells me he has spoken at their request to Jewish meetings on such topics as “What my Faith means to me,” “The Lord’s Day,” and “My view of the Jewish problem.”

Watching Over Jewish Interests

He told me something of what he and his Jewish colleague do to watch over Jewish interests. There is a bigger organisation which we must notice here, doing this thing in a really big way, the Conference of Scottish Churches and Scottish Jewry. I've been talking to the Reverend Clephane Macanna, who is its honorary secretary, and he tells me all religious communities in Scotland are represented on it. They keep an eye on the press, especially the correspondence columns. No antisemitism is allowed to pass unchallenged. Sometimes, you will see, the challenge is stronger when it is not just a Jew defending his own people—but when it's backed by Christian Church leaders. Antisemitic incidents, when occasionally there are such, are taken up by this joint organisation. Again, what strength there is in the fact that the work is *joint*! To return to our friend, the Agent for Jewish-Christian Relations—he shares in all this. He also advises others how to act . . . People whose enlarged circle of friends now includes Jews want to know what to say when Jews are attacked—and he puts them on to literature on the Jewish problem, sound facts with which to face the Jew-baiter. He also addresses Christian congregations, sometimes in church, sometimes at week night meetings, on the true Christian attitude to the Jew. Not only churches—students societies, and other secular organisations he's glad to get into too. I gather that there have been occasions when he has met—well, something other than enthusiasm. If you take up the cause of a minority that gets mud slung at it, you've got to expect to get acquainted with the mud yourself. But it's a sporting thing, the defence of a minority. He is sometimes sought in his office by individuals, and with his expert knowledge of both Jewish and Christian sides he is able to smooth their difficulties away—a true ministry of reconciliation.

If this movement has removed the prejudice of many Gentiles, it is equally true that there has been a yielding of the suspicion on the part of Jews. Many of them have had good reason to be suspicious of the Gentile. Some who have been influenced by this Friendship Movement say, "We don't talk just about Jew and Gentile now—it's Jew *and* Christian and Gentile."

The work I have been talking about is, from the Christian side, most of it being done by the Church of Scotland. Of course, the *concern* is not just Church of Scotland—it should be as wide as Christendom. Whoever you are, if you want to read or hear more about this work, or find out if there is anything in it which you or your church might share, don't hesitate to write to the Agent of Jewish-Christian Relations. He told me I could say this. This is his address. The Rev. D. H. M'Mahon, 135, St. Vincent Street, Glasgow, C.2.

"Common Ground" considers Dr. Parkes' book to be so important that it deserves a special article.

PALESTINE PAST AND PRESENT

E. L. Allen

One of the major difficulties in connection with the unhappy situation in Palestine has been defective knowledge of its historical background on the part of those who discussed policy, and perhaps also on the part of those who made it. Matters were so often misjudged under the influence of emotions aroused by day-to-day events which should have been understood in the light of the age-long complexities which are part and parcel of that country. Dr. Parkes, in his new book *A History of Palestine*, leaves us with no excuse for the future. He has traced, with learning and skill in presentation, the fortunes of Palestine and its various communities from the suppression of Barcochba's rebellion to the events of last year. The impression which his book* is likely to leave on the mind of the reader is that the problems with which the United Nations is struggling to-day, while they are so acute because of comparatively recent factors, such as the Nazi persecution of the Jews and the rise of Arab nationalism, are in themselves inherent in the position of a small country between three continents, and in the conflicting claims of its highly diversified population.

The History of Palestine

Dr. Parkes has written the history of the country to a twofold plan. On the one hand, he has taken it as a whole and traced the vicissitudes of its fortunes. We see very clearly from his narrative how, just as at present, the fate of Palestine has been determined always from outside its borders. If in Old Testament times it was the cockpit of powers struggling for world supremacy, it came to be the prize for which Christendom contended with Islam, Greek with Latin, and one set of Moslem conquerors with another. We are shown Jerusalem as a Roman city in which no Jew was allowed to set foot; again, it is in Persian hands for fifteen years, to be recovered then by Byzantium, only to fall under the Crescent after a brief period. The story of the futile but romantic Latin kingdoms with their internecine strife and their positive contribution to the development of the country is told succinctly and attractively. Under Turkish rule agriculture decays and the condition of the people deteriorates, except where an occasional able ruler asserts himself, till the armies of the Revolution repeat the adventure of the Crusades and finally Britain becomes responsible for a problem she has since been forced to abandon.

* "*A History of Palestine from 135 A.D. to Modern Times*," by J. W. Parkes. (Gollancz, 21s.)

The History of the Communities

The other part of the plan is to treat separately each community, of the Jews, Samaritans, Arabs and Christians who have found their home in Palestine, but have never been drawn together by a common loyalty. A number of excellent maps enable the reader to see at a glance the conditions under which the communities lived at a given time. Three chapters deal carefully and wisely with the claims of the three great religions, Judaism, Christianity and Islam. The curious composition of the "Arab" population of the country is analysed and the half-natural, half-artificial character of Arab nationalism is clearly brought out. Of course, full justice is done to the Zionist movement and to Christian influences of various kinds during the last century.

The concluding chapters deal with events subsequent to the Balfour Declaration. Dr. Parkes makes it his duty to understand, but he does not shrink from passing judgment on, the actors in the contemporary situation. He makes no claim to be neutral, but if his sympathies are clearly indicated, they are not of the kind to make a historian distort his facts but should rather help him to illuminate them. He is—as many of us are—keenly critical of the policy pursued by the British Government, but he is careful to point out that we are not yet in full possession of the facts and that much may be due to short-sightedness rather than to malevolence. His concluding summary is brief but forcible and challenging: "Responsibility for the present situation must be divided between four parties, the British, the Arabs, the Jews, and the Christian Churches. None can take pride in, or avoid responsibility for, the misery which has befallen the country."

Conditions for Peace

This is not the kind of book that one should just read through once and then forget: its place should be on one's shelves, where it will be available for reference. Most of it will remain of permanent value even should some change in the relations between Britain and Israel make a happier ending possible in an early second edition. Meanwhile, though Dr. Parkes has not written to point any moral, one can see clearly the lesson which results from his work. It is that no settlement of the Palestine problem is possible in purely political terms. For peace in that unhappy land two conditions are essential. The first is that the Powers outside it should cease to think simply of their own interests in that region and should concern themselves with human welfare. The second is that the communities within it should learn something much more than toleration, should learn to work together on a basis of mutual understanding and respect.

REAFFIRMATION OF ETHICS

Maurice Delmar

The crime of genocide is almost as old as murder. To me, less than twenty years ago, the massacre of one tribe by another or the extermination of a smaller people by a nation more powerful, would have seemed to belong to a barbarous period of history before God's revelation had enabled men to esteem the soul in their fellows. But since the rise of Nazism, we have seen genocide become a principle of activity in a modern state. The Second World War has made us realise that the fundamental struggle between good and evil continues, and that even in our own time, we must resist crimes against humanity as savage as any committed by Genghiz Khan and his primitive predecessors.

The racial theory of Nazism was a denial of God's universal Fatherhood and the brotherhood of man. It gave the Nazis a sanction to attempt the deliberate annihilation of the so-called inferior races. In early times, the massacre of enemies was carried out in the frenzy of battle. Under Hitler's inspiration, the mass-murder of Jews, Poles and Russians was a long-prepared and carefully executed plan to eliminate entire peoples. The extermination squads of the S.S. were trained for the purpose of killing vast numbers of men and women in the quickest possible time. But the premeditation by Hitler and his associates in committing genocide can be measured less by the thousands of bodies of those murdered in the ditches by the S.S., than by the gas-chambers, first conceived in blue-prints, then contracted for, built and at last delivered to their obscure destinations, for the express purpose of asphyxiating the melancholy procession of Jews—six millions in all—who filed through their doors.

The *Convention on Genocide*, recently approved by the United Nations, after two years of study by what Dr. Evatt has called "the cream of the world's international lawyers," expresses the revulsion felt by all decent people at the gruesome crimes of the Nazis and the Japanese, which the War Crimes Commission has estimated to have caused, in all, the death of twelve million people. Genocide is defined in the following terms in Article 2 of the Convention. It "means any of the following acts committed with intent to destroy in whole or in part a national, ethnical, racial or religious group, such as (a) killing members of the group, (b) causing serious bodily or mental harm to members of the group, (c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part, (d) imposing measures intended to prevent births within the group, (e) forcibly transferring children of the group to another group."

Within that definition are included the major abominations which the totalitarian countries have practised—mass-murder, deportations, imprisonment in concentration camps, sterilisation, segregation and the kidnapping of children. It is well

OF ETERNAL VALUES

uricide

that the collective conscience of the United Nations should have denounced these sins against God and man. Yet the question arises, "To what extent will the Convention be effective in preventing genocide? What restraints can it impose on those who are partners in that sin?" The answer is, I believe, that by means of the Convention the sin has become a formally acknowledged crime in international law. When the war-criminals were tried at Nuremberg, genocide was, in effect, one of the charges against them. Repulsive to the human conscience, this generic murder was recognised as a crime, although not codified as such. The Convention leaves no doubt to those who may seek to commit the crime in future that the opinion of mankind is against them, that they will be indictable for a recognised offence, and that there will be retribution.

During the Committee's discussions on the Convention, the major doubt of the delegates was the one expressed by Sir Hartley Shawcross. Would the Nazis and Fascists have refrained from their activities, had a Convention on genocide existed in their day? Would they have delivered their genocidal rulers to justice? And is it not true that the war-criminals would have escaped punishment, had it not been for the defeat of Germany, Italy and Japan in war—which is perhaps the only means of preventing or limiting genocide?

Most delegates saw the difficulty of establishing an international crime without the power of an international court to enforce delivery of the accused and punishment for the criminals. Yet among those like the Czechs who had suffered most from Nazi massacre, there was a deep conviction that however feeble may be the instruments for enforcing international law, the existence of that law is in itself a moral force which can have a material effect on those who seek to break it. A Convention on genocide, said the Czech delegate, might not have prevented Hitler from slaughtering Czechs, but it would have precluded the spirit of toleration shown towards him, and made the Munich Agreement—and similar agreements—more difficult.

It is indeed true that the world's conscience has become dulled by the magnitude of the brutality which the Nazis made commonplace from 1932 to 1945. Our generation has a duty to recover those values which the authoritarian state abhors, but which derive from God. It must recover its sensitivity to evil, its abhorrence of injustice and its pursuit of righteousness. The *Convention on Genocide* is a declaration by the United Nations that the extermination of one race or people or tribe by another is a vile offence which civilisation will not condone. That noble reaffirmation of our standards deserves to be ratified by the constituent Governments of the United Nations. It speaks in the name of eternal truth and justice.

"Common Ground" asked Mr. Morrison to write the story of this important co-operative work in Egypt.

COMMUNITY CO-OPERATION IN CAIRO

S. A. Morrison

A high barrier has hitherto separated the non-Muslim communities in Egypt from one another. This division has been accentuated by the Muslim legal system, which grants to each community its own Court with the right of deciding for its members on questions of Personal Status, such as marriage, divorce and inheritance. An individual may, if he wishes, pass from membership of one Church to that of another, and, in so doing, he automatically changes his community and the legal code of Personal Status to which he is subjected. Many, it must be admitted, change their Church, or even their religion, in order to gain the advantages accruing from membership of another community, and not because of any change in religious conviction. Here lies a fruitful field of community suspicion, and antagonism.

Egypt has also witnessed intense rivalry between the Christian Churches. The Greek Orthodox Patriarch and the Coptic Patriarch have always stood in opposition to each other, as rival claimants to the true succession from Saint Mark, the traditional founder of Christianity in Egypt. The establishment by the Roman Catholics of Uniate Churches and by Protestant missionaries of the Evangelical Church, however justified by the facts of history, has added to the divisions that already existed between the various Orthodox Churches. Naturally, the Orthodox Churches resent the loss of many of their best members to these new Churches.

The first venture in bringing together the members of the various Churches was the foundation in 1920/21 of the *Fellowship of Unity*, which sought to promote goodwill between individual Christians, first by arranging for discussions on questions of faith and order, and later, by holding an annual service of united worship, each year in a different Church. The main backing for this venture came from the Anglican, the Greek Orthodox and the Armenian Churches, and though individual Copts and Evangelicals joined, the leaders of these Churches have usually viewed the movement with a certain measure of suspicion.

A jump forward came in 1938, when the Egyptian Government threatened legislation for restricting Christian teaching in schools, and again in 1940, when the Ministry of Education sought to tighten its

control over foreign schools in Egypt. While the heads of foreign schools were prepared to go a long way to meet the Government's wishes on these questions, they felt that the actual measures proposed infringed fundamental human rights. Thus British, American, French and Greek educationalists were drawn together in united negotiations with the Government, and, as they belonged to the Roman Catholic, Uniate, Greek Orthodox, Anglican and Evangelical communities, friendships sprang up between people who would normally have differed widely in their outlook.

Formation of a Study-Group

When, therefore, the Study Department of the World Council of Churches invited the writer in 1940 to set up in Cairo a study group on the question of "The Church and the International Order," he had no difficulty in securing the

attendance every three weeks of a group of some fifteen persons, who belonged to the American, British, Greek, Swiss, Belgian, Syrian, Egyptian and Armenian communities, and came from the Roman Catholic, the Uniate, the Coptic Orthodox, the Greek Orthodox, the Anglican and the Evangelical Churches.

In 1941 this group felt that it ought to share the results of its deliberations with a wider circle, so it appointed a committee of ten members, drawn from the different Churches, to arrange public lectures in English and French under the general title of *Christianity and World Order*. These lectures continued each winter from 1941 to



Photo: Conway



Photo: McLeish

1946, and proved of real value in helping Christians of many communities in clarifying their thinking on the question of Christian responsibility towards the international, political, social and economic order.

It was, however, in the autumn of 1944 that the most important step forward was taken. During the summer of that year the Government had introduced a Bill for "regulating" the non-Muslim community Courts of Personal Status, a Bill which would not only have deprived the communities of their closely cherished traditional privileges, but would have opened the door wide for Christians to embrace Islam, in order to gain the advantage of the Muslim community Courts. Though all the non-Muslim communities were strongly opposed to the Bill, there was no channel through which they could voice a united protest. At the initiation of the committee on "Christianity and World Order," certain leaders of the various communities were invited to form an unofficial *Committee of Liaison*. Its primary purpose was to unify opposition to this particular Bill, but its constitution includes all matters of common interest and concern to the non-Muslim communities.

Committee Gains Official Delegates

Soon, some of the communities began to appoint official delegates to the Committee, so that now it represents, officially or unofficially, the Roman Catholic, the Greek Catholic, the Coptic Catholic, the Armenian Catholic, the Syrian Catholic, the Maronite, the Coptic Orthodox, the Greek Orthodox, the Armenian Gregorian, the Anglican and the Evangelical communities. In addition there are two Jewish delegates, officially representing the Grand Rabbi. The Government does not find it easy to ignore united representations from such a committee and in July, 1948, it postponed indefinitely the Bill concerning the non-Muslim community Courts.

The spirit of co-operation, strengthened by the success of the *Committee of Liaison*, has issued in several practical measures of collaboration. Roman Catholics, Copts and Evangelicals combined in the Laubach campaign against illiteracy, launched in January, 1947. Co-operation is being developed in work amongst the blind.

The story we have told underlines the truth of the statement that a common danger or a common threat quickly unites those who would otherwise not think of collaborating. But the friendship and collaboration which have been achieved in Cairo have passed from the purely negative phase of defence against a common danger into a more positive phase of co-operation in witness and service. There is good reason, therefore, to hope that they will continue, not only while the danger lasts, but permanently, issuing in still wider fields of friendly service.

FIGHTING ANTISEMITISM

Sidney Salomon

The representative body of Anglo-Jewry, which speaks in its name on all official occasions and is its spokesman to H. M. Government, is the Board of Deputies of British Jews.

The Board dates from 1760, when its first duty was the presentation of an address to George III on his accession to the throne. It is now one of the bodies which are privileged to present an address to the King in person on great occasions.

The Board is composed of some 400 members, elected largely on a synagogal basis, though lay organisations of various kinds are also now included in its membership. The purpose of the Board can be shortly defined as to ensure that no citizen of Jewish faith shall suffer disability by reason of his religion. It is a deliberative and not a legislative body, and its approaches to H.M. Government are on the same basis as any other representative body.

The Work Done by the Committees

Like most organisations of its type, the Board does its work through committees, and one of the most important, though also one of the most recent, is the Jewish Defence Committee. It was set up in 1936 after three years of intense Nazi and antisemitic propaganda, to combat the antisemitism propagated in this country by the British Union of Fascists, the Imperial Fascist League, the Militant Christian Patriots and other kindred bodies. It works through propaganda of various types, including the printed word (its publications and pamphlets have exceeded in distribution the three million mark), and open-air meetings, which unfortunately have now had to be revived owing to the campaign of the Union Movement, the old Fascist Movement with a "New Look."

An important aspect of the Defence Committee's activities is the work of the Central Lecture Committee. This organisation sends out speakers on all Jewish questions, including Palestine, to non-Jewish organisations. The lectures now run into hundreds, and the invitations range from Rotary Clubs to Co-operative Guilds.

Good Relations in Industry

Another angle of this work deals with antisemitism in trade and commerce. It must be borne in mind that the proportion of Jews engaged in industry is far larger than the proportion of Jews in the general population. In 1938 the Defence Committee set up a sub-committee to deal

with the maintenance of good relations in trade and industry. In 1940 this committee was re-organised and became what is now the Trades Advisory Council, an autonomous body, but under the aegis of the Board.

Antisemitism is naturally the main enemy with which the Defence Committee has to deal. Antisemitism, as is known and as was proved by Hitler, is the easiest means of undermining national morale, and is a cover under which attacks are launched upon the democratic way of life. For this reason the Jewish community feels that it is entitled to enlist in its work the support, not only of democratic bodies of all creeds, but also of those religious and social organisations whose aim is the preservation of tolerance and the avoidance of any-kind of discrimination.

The Protection of Liberty

The Board has always been in close relation with, and a strong supporter of, the Council of Christians and Jews. The Committee also approves of the aims of such organisations as the National Council for Civil Liberties, since liberty, in the true sense of the word, cannot prosper where racial hatred is allowed to flourish. With the limited funds at its disposal, the Committee is always ready to help in the fight for the protection of those essential liberties, which were nearly destroyed within the last decade and whose restoration is still far from complete.

The fight against antisemitism is not a fight in which the Jews alone are concerned. The problem is as much a Christian as a Jewish one. The responsibility for it does not lie on the shoulders of the Jews. The Jewish community is unhappily unique in that it is too often blamed for the faults of individuals, a policy which, if universally applied, would be dangerous to all communities.

In fighting antisemitism the Defence Committee is not unconscious of the fact that there are certain factors in the Jewish community that make for ill-feeling, and that political events have led to an increase in ill-will, but they can never afford good reasons for race hatred or prejudice against that people which brought monotheism into the world, and whose laws constitute the basis of all morality.

The work of the Jewish Defence Committee is devoted to uproot a phobia which has been the cause of the most horrible tragedy in the history of so-called civilisation, a tragedy which should weigh heavily on the conscience of humanity, and which the whole world should attempt to redeem by a determination to wipe out antisemitism and all other phobias which degrade the human race.

COMMENTARY

● Divide and Rule

The Hungarian Government, in its handling of the case of Cardinal Mindszenty, has achieved all, if not more, than it set out to accomplish. It has got rid of a cleric at least as troublesome as was Thomas à Becket in the reign of Henry II! But it has done much more. It has driven a wedge between the Cardinal and his people, and has created confusion and accentuated division among Christians not only in Hungary itself, but in many other countries besides.

Both by the nature of the charges levelled against him, and of the confessions extracted from him, his captors started so many people discussing so many questions that the real issues were in danger of being completely overshadowed. Was the Cardinal drugged or not? Was he really guilty of espionage or of treason? Was he an antisemite? And if the Roman Church was concerned about his arrest and imprisonment as an infringement of religious liberty, why was it not equally concerned about the treatment of Protestants in Spain?

These are all interesting and important questions. Sooner or later some, if not all of them, will have to be faced. But they must not be allowed to obscure the fundamental issues which are thrown into bold relief by the Mindszenty and similar cases. The first issue is that the Communist State cannot and will not tolerate any individual or group which at any point presumes to question its authority. Secondly, Communists are still trying to extend their influence by the time-honoured and simple expedient of spreading confusion and mutual suspicion among those who might otherwise unite to resist them.

That is why in a statement made on behalf of the Executive Committee of the Council of Christians and Jews about Cardinal Mindszenty, particular attention was drawn to the fact that "if differences of opinion and belief among us are allowed to obscure our fundamental agreements they may be exploited and used to undermine our liberties." This is a situation in which Christians and Jews must stand together on the ground of their common convictions, and in defence of the human rights and freedoms so recently defined in the Universal Declaration of Human Rights unanimously adopted by the General Assembly of the United Nations.

Although the Communist Governments of Eastern Europe voted for this Declaration, there is abundant evidence to show that their practice in relation to religious liberty at least, is in fundamental opposition to their profession.

● Recognition of Israel

Satisfaction at the British Government's decision to grant *de facto* recognition to the Government of Israel is widespread. It was too much to hope that it would be acclaimed with satisfaction by the Arab and Moslem states. Yet even they must feel some measure of relief.

For, as *The Times* put it, the decision of our own and other Governments is at least "a recognition of realities, and to that extent the best foundation for any policy." And that is definite gain, for some constructive policy is sorely needed if there is to be any lasting solution of the many problems still outstanding and others that may yet emerge as a result of the setting up of the State of Israel.

Some of the problems are political. Frontiers have to be determined. There are peace settlements to arrange. The status of Jerusalem is not yet fixed. Some are economic. Will the economy of Israel be socialist or capitalist, or is it possible that some new pattern may emerge as the religious principles of Judaism come to be integrated into the economic as well as into the cultural and political life of the new state? There are human problems, too, some of them, for example, the relief and resettlement of the Arab Refugees, and the building up of friendly relations between Jews and Arabs, being of considerable urgency.

Less generally recognised, but of no less importance both for Israel and for the rest of the world, are the cultural and especially the religious problems which await solution. For two thousands years Jews have lived an abnormal life as a universal minority community. It was inevitable but that this should leave its mark on their religious as on all other aspects of their community life. The task of eradicating these abnormalities, and of finding some adjustment between the requirements of traditional Judaism and the complex demands of a modern state in which for the first time, as the majority community, Jews must carry all the responsibilities will not be easy. The attempt to carry it out should be watched with interest by other peoples, especially by the Christian Churches.

It is, of course, very easy to enumerate problems. It is much more difficult to suggest solutions. Yet there is value in a situation so complex as this in trying to see it whole, so that in any subsequent attempt to deal in more detail with some particular aspect, the relations of that aspect to the whole may not be left out of account. It is important, too, that those governments which have now recognised the existence of the Government of Israel should recognise that this places upon them the inescapable responsibility of seeking, with that Government, to find solutions of these and many other problems which shall be fair and just to all the parties concerned.

● Racial Riots in South Africa

Tension between white and coloured peoples is, unhappily, all too familiar a phenomenon in our modern age. Such tension is nowhere more keenly felt than in South Africa. The recent news of racial riots in Durban between Africans and Indians, both of them coloured peoples, came as all the greater surprise not only to the South Africans themselves, but also to the rest of the world. For once the white man found himself involved in a racial conflict, not as one of the contending parties, but as a guardian of the peace!

There is little cause for complacency in this, however. Although the immediate occasion for the rising was an assault by an Indian on a Zulu boy, it is clear that this fact, however reprehensible, could not in itself explain so serious an outburst of popular feeling. It was merely the match which set fire to the feelings of deep resentment entertained by the Zulus against Indian shopkeepers and Indian landlords who, as the *Observer's* correspondents in Cape Town and Natal put it: "habitually overcharge natives and exact the maximum rents for pitiable tin-roofed shacks and are merciless in ejection."

Not all Indians, of course, behave like that! And even those who do, oppress their fellow Indians no less than the native Africans. But the fact that some do is sufficient to explain the growth of a hatred on the part of their victims, not of this or that Indian landlord or shopkeeper, but of "the Indians" as a whole. That hatred is naturally intensified by the general conditions of grinding poverty and bad housing under which the native population are compelled to live in Durban, not, however, as the result of Indian oppression, but in consequence of the failure hitherto of the South African authorities to deal constructively with their racial problems. There can be no doubt that the emotional tension inherent in such a situation is still further heightened by the repressive racial policy of Dr. Malan's Government, of which it has been cynically observed that "it is Malan's policy to keep his cat and dog in the same cage together."

We who live at perhaps too comfortable a distance from these troubles must be on our guard against the temptation to fall into easy condemnation and facile evasion of responsibility. In the field of racial and religious intolerance what happens anywhere is of consequence everywhere, and if there is any advantage in our being able to view this particular situation a little more objectively than we are able to contemplate others nearer home, that surely places upon us an additional responsibility to work for the elimination everywhere of what the Christian Council of South Africa refers to as "those conditions of mutual distrust that can lead to such outbreaks of violent wickedness."

ABOUT OURSELVES

● The Bridge

The Bridge is a pageant play written during the war by W. Grantham Parker. Its theme is based on the friendship between a Jew and a Christian, revealing itself in different settings at different times in history. The play is so written that it can be produced by members of different youth groups, and in the final pageant the groups troop on to the platform with their flags unfurled.

Last summer our Manchester local council asked Mr. Grantham Parker to produce the play in one of Manchester's larger public halls. Well over a dozen youth groups—Christian and Jewish—took part in the final performance, which was given a three-day run last December. A special committee made itself responsible for all the arrangements.

It meant a lot of hard work, for the committee, for our local secretary, for the producer, and for the actors. But we learn that the result has been worth the effort, because it has brought a renewal of interest in the work of the local council. Good for Manchester!

● The Living God

Our affiliated London Society of Jews and Christians arranged a meeting in King's College, London, early in February, with the title "*The Living God in the Modern World*." There were three speakers, Rev. Ephraim Levine, Father Maurice Bevenot, and Dr. Donald Soper, who, from the Jewish, Roman Catholic and Protestant viewpoints respectively, dealt with the belief in Divine activity in history as an answer to those who affirm that the present world crisis can be explained in economic, scientific, or materialistic terms. The Chairman was Rev. Prof. E. O. James of King's College.

This is yet one more in the valuable series of meetings on different aspects of the Jewish and Christian faiths that have been arranged from time to time by the Society.

● Hull Moves Forward

Hull is the latest addition to our chain of local councils, but it promises to be one of the most flourishing groups. It has already

enrolled nearly 60 associate members. Now it is arranging a meeting at the end of March when the Chief Rabbi will be the principal speaker, with the Lord Mayor of Hull in the chair, and the Sheriff of Hull, the Bishop of Hull, and the Moderator of the Hull Free Church Federal Council on the platform.

● Whan Cross Again

Last summer there was a two-day conference at Whan Cross, Chalfont St. Giles, on *Aims and Methods of Religious Education*. At that conference it was agreed to hold a further session on *Religion and the Adolescent*. This has been arranged for April 26th-29th this year, again at Whan Cross. The conference will be opened by Canon L. John Collins, Chairman of "Christian Action." The Chairman of the conference will be Rabbi Dr. I. I. Mattuck, and other speakers will include the secretary of the Council of Church Training Colleges, the senior minister of the Spanish and Portuguese Synagogue, the headmistress of a large girls' high school, an assistant county commissioner of the Boy Scouts Association, and a representative of the Young Christian Workers.

Credit goes to the Society of Jews and Christians, who are responsible for both conferences. Anyone interested should write to the Society at Kingsway Chambers, 162a, Strand, W.C.2. We shall look forward to a report of the conference in an early number of *Common Ground*.

● This Magazine

This is the second number of *Common Ground* in its new form. Do you like it? If not, what do you think is wrong, and how could it be put right? We should welcome criticisms and suggestions on contents as well as on lay-out.

We are not having a correspondence column as such in the magazine, but nevertheless we hope that all readers will feel free to write us about particular articles or points that concern them. We will try to do justice to such contributions either in this section labelled *About Ourselves* or in *Commentary*.

BOOK NOTES

We shall do our best to keep our readers informed of important books relating to our common interests. Limitations of space preclude the possibility of long reviews except in certain instances where a book of more than usual importance and likely to be of particular interest to our readers, may be made the subject of a special article. For the rest, we must be content with notes, though we shall always be glad to answer enquiries or give advice about literature in this field.

East River

By Sholem Asch
(MacDonald, 12/6)

From his excursions into the realm of New Testament biography and spiritual autobiography, Sholem Asch has returned in his latest work to the sphere in which he first made so great an impression with his stories of Jewish life in Eastern Europe. This time, however, he takes us to the East River district of New York where, in the area between First Avenue and the River, round about Forty Eighth Street, he has created a kind of American "Magnolia Street."

The action takes place in the opening years of the present century. The characters are drawn from that polyglot collection of nationalities and religions which went to the making of the "melting pot" of American life. Outstanding among them are two families, the Davidowskys, only recently arrived from Eastern Europe, and the McCarthys, a Roman Catholic family of Irish origin.

Of the two sons of the Jewish household, one, Nathan, crippled by infantile paralysis, learns by his own suffering to enter redemptively into the suffering of others. Irving, the other son, is the "typical Jewish business man." Each is brought into close relationship with Mary, the daughter of the McCarthy family, but it is to Irving that she is eventually married. But it is on the Jewish father, Moshe Davidowsky, that Sholem Asch focuses our chief attention for it is in the mingling of his joys and sorrows, his hopes and dis-

appointments, and finally in the triumph of his own deep-rooted faith that we read the story not simply of an individual, but of a people.

Not all his readers will agree with all that Sholem Asch has to say by way of comment on some of the problems with which he deals, particularly the problem of inter-marriage. But none can fail to be stimulated in their own thought about issues which it is impossible to avoid in the kind of world in which we live to-day. Nor can we fail to be grateful for the opportunity of meeting this little group of people in whom, for all outward differences of time and place, every reader of "East River" may find something of himself.

How Came Our Faith

By W. A. L. Elmslie
(Cambridge University Press, 21s.)

"This work," says its author, "is addressed to any one who takes a responsible interest in his own life, his neighbours' lives, affairs of State in his own and other lands, and the trend of thought and morals in this momentous period . . ." which is surely comprehensive enough to include any one who takes the trouble to read these lines.

Professor Elmslie, the Principal of Westminster College, Cambridge, is an Old Testament scholar of international reputation and also one who himself "takes a responsible interest" in current affairs. This interest, to which he appeals in others, is in Dr. Elmslie's case, infused with something of the moral insight and judgment of the Hebrew prophets, and of that "most ennobling and most enduring of all human qualities—love," which, in his own words, "vindicates right, not punitively, but as a necessity in a process which seeks only that the unjust, realising what is right, may be delivered from the evil that has been in his soul."

It is this combination in one person of the Biblical scholar and the student of contemporary scene, that gives such life and interest to a book whose style is as attractive as its content is both fascinating and inspiring.

It is a volume for which both the specialist and the layman may well be deeply thankful.

The first of its three sections deals with the modern approach to the Old Testament in a way which must command the respect even if it does not at all points command the agreement of the critic of "Biblical criticism." In the second, he reviews the early religious ideas and the development of the Hebrew nation, a study which sheds "useful, lurid, light on popular misconceptions of religion and morality, prevalent then and prevalent now." Finally, in what is by far the largest and most important section of the book, he traces the way in which, in their attempts to find meaning in history and in their own experience, the Hebrew prophets came to the realisation of those truths which were their outstanding contribution, not only to their own age but for all time.

A great book, by a great man, and in the truest sense of the term a "tract for the times."

Co-operation, Tolerance and Prejudice

By Samuel Lowy, M.D.

(Routledge and Kegan Paul, Ltd. 21s.)

This book, to quote Dr. R. H. Thouless who contributes a valuable introduction, is about that type of prejudice or belief-system "which accompanies an irrational hatred for some group of other people." Of the existence, and of the danger, of such "belief-systems" there is unhappily no lack of evidence in the world to-day. Anti-Semitism, the colour bar, the Protestant-Catholic tension, and the new political tensions thrown up by the rise of the totalitarian state are all factors in contemporary life we dare not ignore.

There are four possible ways of dealing with such prejudices. One is to demonstrate factually and historically that they are ill-founded. A

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second is to convince people that it is morally wrong to entertain prejudice against their fellows. Both these methods, however, operate at the conscious level, and, though valuable, are hardly likely to prove effective in the case of the extremely prejudiced person.

It is at this point that the third and fourth methods are of particular importance, and it is with these that Dr. Lowy's study is chiefly concerned. The third is to attempt to get behind the conscious aspects of prejudice and to study psycho-analytically its sources in the sub-conscious. The fourth, and most hopeful, though at the same time most difficult to apply, is to make the social, cultural and political environment in which men live one in which the danger of men developing irrational hatreds is reduced to a minimum.

It will be clear from this analysis that the appeal of this book is primarily to the psychologist and the

social worker, but since these are the people who are, or should be, in the forefront of those who seek to liberate mankind from irrational hatreds and their disastrous consequences it is to be hoped that Dr. Lowy's essay will find many readers among them.

The Jewish Prayer Book

Revised Edition with Commentary

By the Late Chief Rabbi

(Dr. J. H. Hertz, C.H.)

(Shapiro, Valentine and Co. 22s. 6d.)

The Jewish Daily Prayer Book ranks with the Roman Missal and the Anglican Book of Common Prayer as one of the devotional classics of mankind. And yet to the Christian it remains, as it has always been, almost entirely a closed book. This is none the less unfortunate for being perfectly understandable. Christian and

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Jew alike, therefore, have cause to be profoundly thankful to the late Dr. J. H. Hertz who, with characteristic devotion to what he conceived to be his main task of strengthening the faith of his own people and interpreting their religious life to the non-Jew, found time during the closing and most anxious years of his life to prepare an English commentary on the Daily Prayer Book of the United Synagogue.

Originally published in three separate volumes it has now been re-issued in a one volume edition of some eleven hundred pages. As in the case of his commentary on the Pentateuch, Dr. Hertz has interspersed his running notes on the text with fuller notes on such subjects as the Shema, the Jewish Festivals, Marriage and the Position of Women in Judaism.

Although some of this material is in fact reproduced from the commentary on the Pentateuch it is none the less valuable for being introduced in the Prayer Book also.

The volume, which does great credit also to its printers and publishers, will be sure of a wide welcome in Jewish circles, but it is to be hoped that it will find a place in many Christian homes also. It should certainly be in the library of every theological college in the country. For, as Dr. Hertz himself has written, "none can truly know the Jew—the Jew cannot know himself—without a clear grasp of the religious truths enshrined in his Prayer Book, or of the spiritual forces that were responsible for its rise and development."

"One of the best historical novelists of our time."—Peter Belloc.
 "A stirring and satisfying romancer."—Lionel Hale (*Observer*).

THE INTERVENERS

by Wallace Nichols

"This is a beautifully made tale, and in this, as well as in the manipulation of the swiftly moving drama, it reminds me of the work of Seton Merriman."—Richard Church in *John o' London's Weekly*.

"A warm-hearted and likeable book which gives to storytelling virtues which are rare to-day."—L. A. G. Strong in the *Spectator*.

"Many readers will enjoy this gentle pastiche of the post-Napoleonic period. Mr. Nichols' portraits are drawn with a sure hand—in particular, that of Napoleon's old, blind and imperious mother."—*Birmingham Post*.

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